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proper," to
"O Sir I
ercise for

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 46.

NEW-HAVEN, APRIL 15, 1820.

Vol. IV

CHEROKEE NATION.

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from page 707.)

Dec. 10. Rev. Messrs. Donald and Anderson of the Visiting Committee, and the Rev. Mr. Eagleton of Kingston, East-Tenn., came this evening for the purpose of visiting the school, and examining the state and management of the general concerns of the mission. Others of the Committee had contemplated coming, but were prevented by sickness and other causes. We can hardly expect a general attendance of the Committee, at any one time, as all, except one, live more than a hundred miles distant.

11. The three visiting brethren attended the boys' school in the forenoon. In the afternoon Mr. Donald preached a preparatory Lecture.

Sabbath, 12. This we trust was a precious season to us all. Mr. Anderson preached the sermon before communion. The Osage boy, whom we call John Osage Ross, was offered in baptism, as the adopted son of father Hoyt, and was baptized by Mr. Donald. After which the sacrament of the Lord's supper was administered to red, black and white, the professed followers of Him, who by the grace of God, tasted death for every man. Mr. Eagleton preached in the evening.

13. The visiting Committee confined their attention to the girls' school during the forenoon exercises. In the afternoon both schools were brought together. In the evening the children were assembled as usual for catechising, singing, &c. The committee still attend their exercises. The behaviour of the children was satisfactory to us, and we believe to the Committee. We have only to regret, that numbers of them were absent, having been taken away in consequence of the alarm of their parents

on the appearance of sickness, and having not yet returned. Only 67, besides the children of the missionaries, were present.

Meeting for business; the visiting Committee present by request. Brother Butrick presented in manuscript a Cherokee spelling book. The opinion of the Committee being asked, they decided, that it was best to have it printed. Whereupon, *Resolved*, that measures be taken immediately to have the spelling book printed. *Resolved*, that brother B. go to Knoxville to superintend the printing of this book, and have leave to take with him David Brown. *Resolved*, that 600 copies of the book be printed.

Mr. Eagleton having expressed a desire to take John Arch into his family, and give him the benefit of his private instruction, and of the Academy which is near his door, and John being willing to go, at the same time referring it entirely to our judgment, saying, he looked on the missionaries here as his fathers, and would follow our direction,—it was thought best for John to go with Mr. Eagleton for the present.

14. The Committee took an affectionate leave of us early this morning. Mr. Eagleton took John with him. Brother Butrick also left us in their company for Knoxville, taking with him David Brown. This visit has been very agreeable to us, and we think will be productive of much good to the school.

Resolved, that we purchase 4,000lb. of pork, and 1,000 bushels of corn in addition to what we have already engaged. Also, that we purchase 500 bushels of oats, if they can be obtained on reasonable terms.

16. Brother Conger took his departure for Augusta, expecting the teams to follow him next week. It was his intention at first, to have the teams set out when he did, thinking, that by travelling faster than they, he could gain time to

do the business in Augusta before their arrival. But in consequence of his feeble health at this time, he expects to be not able to travel faster than the empty teams. Brother Reece gave us 21 bushels of corn, for the benefit of the institution. It is supposed, he has raised this year with his own hands 200 bushels more than will be wanted in his numerous family.

27. Meeting for business. *Resolved*, that we proceed immediately to erect a ware-house on the bank of the Tennessee, 24 feet by 20, having a crib for corn 6 feet wide on each side, leaving a space of 8 between them.

28. Brother Vail went out with three men to cut a road to the Tennessee, and put up a ware house.

29. Our teams arrived with machinery, tools, &c. from Augusta. They brought two valuable boxes of clothing; one from Morristown, N. Jersey; and one from Durham, Greene Co. N. Y. These clothes are well adapted for service and convenient in a warm country, and we can never be thankful enough for the abundant supply, which our dear sisters, by the will of God, have sent us from time to time, since the wants of these children were made known to them. We receive it as a pledge of their ardent desire to advance the Redeemer's kingdom among the natives of our land, and their faithful co-operation in this work, so long as the Saviour shall graciously permit us to be engaged in it.

We think it would have been well, if we had anticipated this cold winter, and asked in due time for some blankets, and perhaps (if it would not have been too expensive,) for some warm clothing for the children. We believe, few if any, of our dear sisters at the north, imagine that the winters here call for the same kind of clothing that they do there; but we, who have experienced both climates perceive but little difference. The cold here is not indeed, so intense; but the weather being more variable, the same degree of cold is more sensibly felt here than there. We are this day shrouded in our cloaks when we go out, and shivering over the fire when we come in, expecting a storm of snow.

30. A very considerable snow fell last night, and is this day driven from the trees by the wind, which is cold and piercing. The cattle run up to us from the woods, lowing for their fodder: and the men, who went out to build the ware-house, have returned, leaving their work for milder weather.

31. A very cold day. Though clear, the snow does not melt on the south roofs of Buildings.

January 1, 1820. The cold has in some degree abated. The snow melts a little on the south side of buildings, but it has wasted but little, even on the roofs, though the day is perfectly clear.

3. The nights are still very cold, but the days are a little warmer, and the snow is becoming thin in places in the open land. Brother Vail, with the three hired men, returned to their work in building the ware-house.

4. We have corn sufficiently only for two or three days: have been expecting our supply according to contract, before the end of last month. We now learn, that the Tennessee is too low for the heavy corn boats to run, and have concluded to send out to-morrow, and endeavor to purchase a few bushels at some place on the Tennessee, from whence it can be brought in a light canoe or boat.

5. Milo Hoyt went out after corn, with instructions to proceed till he can get it.

7. Brother Vail and the men, returned from their work on the ware-house. They have put up the body of the building, made the shingles and covered it. The door, floor, and cribs, are left for the arrival of the corn boat, from which we expected to get boards for this part of the work. Only about 20 days' work, with the addition of a little help in raising, have been spent on this building. Four or five days' labour have cut the road to it, and we now expect to get our corn from the Tennessee much cheaper, and with less waste, than heretofore. The place where we have built this house, is thought to be about six miles, following the course of the river, above Mr. Ros's ware-house, and about the same distance from the mission-house; being, as is supposed, the nearest point at which

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we can strike the Tennessee from Brain-
er. This way to the Tennessee, which
runs in a narrow valley between high and
rough hills, was not discovered by us un-
til of late. We have hitherto supposed
there was no alternative, but to bring our
supplies, that came from the Tennessee,
up the Chickamaugah, or over the high
ridge, which, from its height and steep-
ness towards the river, may be called a
mountain; but in this new way through
the valley, we find a convenient, and
comparatively easy road.

8. We hear nothing from Milo, or any
corn coming to us, and were this morn-
ing about to send out to see if we could
buy or borrow among our neighbours.
Just as a horse was brought up for this
purpose, a man came from one of our
neighbours' for the sole purpose of tell-
ing us, he would lend us corn, if ours did
not arrive in season.

9. Milo returned. On his way out,
engaged a man to bring us a temporary
supply of corn, which he expects will be
at the new ware-house to-morrow. He
went to the contractor, who told him,
that the water was rising, and he expect-
ed to be able to start the corn boat the
8th, which is this day.

ARD HOYT,
JOHN VAIL,
WM. CHAMBERLAIN.

AMERICAN BOARD OF COMMISSION-
ERS FOR FOREIGN MISSIONS.

ADDRESS OF THE PRUDENTIAL COMMIT-
TEE.

To all Societies of every name, Auxilia-
ry to the Board, and all Patrons,
Benefactors, and Friends.

Respected and Beloved,—Two years
have passed away, since last we had the
pleasure of addressing you. It has not
however been a vacant interval; nor has
there been a suspension of reciprocal
communications, serving, we trust, to
quicken affectionate remembrances, and
to strengthen and freshen a union as
important in its object, as it is sacred in
its principle and benignant in its influ-
ence. We have been in course of re-
ceiving from you most cheering proofs of
our Christian confidence—in the means

continually supplied to us for prosecuting
the great design so dear both to your
hearts and ours; and you have been re-
ceiving from us, in official notes and in
our stated and occasional publications,
such returns as we have been able to
make for your liberality, and such ac-
counts as we have been able to give, of
what we have done or attempted, and
with what success, for the fulfilment of
your benevolent desires, and the promo-
tion of the momentous work, in which
benevolence on earth is united with the
mercy of Heaven. We are happy in
the persuasion, that the connexion has
not abated in strength, nor declined in
cordiality.

On our part—though amid the con-
stantly recurring and perpetually multi-
plying cares and labours with which our
minds and hands are filled, we may
seem to be wanting in particular atten-
tion—yet our hearts tell us that we have
reasons of inexpressible interest and ten-
derness and sacredness never to be for-
getful of the auxiliaries and friends of
the Board, without whose aid its extend-
ed operations must stop and its bright-
ening prospects be covered with dark-
ness. And most gladly do we avail our-
selves of this opportunity to express, as
we are authorized to do, that the Board
has a profound sense of the candor, con-
fidence and liberality which it has expe-
rienced from the general body of Chris-
tians of different denominations, and
from the community extensively in its va-
rious classes; and anew to present in
its behalf most sincere thanks to the of-
ficers and members of its auxiliary Soci-
eties, male and female, adult and juve-
nile, of every sort and name,—to Minis-
ters, churches and Congregations,—to
the Teachers of schools and their Pupils,
—to our Friends and Helpers, associated
and unassociated, for the donations, con-
tributions and benefactions received
from them, and for their friendly exer-
tions and influence by which our hands
have been strengthened and our hearts
encouraged.

It is indeed a joint concern of un-
speakable interest. It is a community
of feeling and of action for an object,
with which no other on earth can be com-

pared;—a community in which the mind perceives its connexion with a world and with a universe of beings, and the heart expands with desires for the good of millions. And to every one engaged in it, or seeking its prosperity, we would devoutly say, *The Lord that made heaven and earth bless thee out of Zion.*

If two years ago, Beloved Friends, we had many reasons for mutual congratulation and united thankfulness,—we have now many more. Then, in the eighth year of its existence, the Board could number about three hundred Societies of different orders and names, engaged for its support in annual contributions for its various objects; now, in its tenth year, it has more than five hundred. Then we had twelve missionary men and ten women engaged in the service for life, and sent out to several stations in unevangelized lands—five at Bombay and five on their way thither—seven at Ceylon—and five in the Cherokee Nation:—now we have thirty eight men and thirty three women—ten at Bombay—fourteen in Ceylon*—fourteen in the Cherokee Nation—nine in the Choctaw Nation—five on their way to the Arkansaw—seventeen to the Sandwich Islands—and two to Palestine: and several more under our direction waiting to be sent out. Then we had nine or ten schools in India, for the education of Heathen and Jewish youth and children, comprising three or four hundred pupils; and one school in the Cherokee Nation consisting of about twenty five. Now we have in India more than forty schools, with from two to three thousands pupils—in the Cherokee Nation one school of about eighty, and another just commencing—and in the Choctaw Nation one of about sixty pupils. Then our Foreign Mission School in Connecticut, for educating Heathen Youths from various nations, to be employed in the work of civilizing and evangelizing the people of their respective countries, was in its infancy: now four of its heathen pupils are returning with the Mission to their native

* If those who went out last June have arrived there, and none besides the lamented Mr. Wazee been removed by death.

Sandwich Islands, and twenty eight more are receiving the benefits of its secular and sacred instructions.

At the several stations actually occupied, our missionaries have an open door; have obtained confidence and favor with the rulers and the people; are continually advancing in their work and extending their operations. At Bombay they have made progress in translating the Scriptures into a language spoken by as many millions of people as are comprised in our American Union; have put their press into active operation; have printed large editions of portions of the Scriptures and several other books and tracts; and are in the course of making excursions and circuits for visiting their schools and establishing new ones, dispersing extensively the products of their press by gratuitous distributions, testifying every where repentance towards God and faith in the Lord Jesus Christ. In Ceylon the field, though less extensive, is not less rich in promise, than that of the Bombay Mission; and the labourers, though younger in the work, are brethren of the same spirit of devotedness, industry and enterprize. In the Cherokee and Choctaw Nations our Missionaries are regarded and treated as angels of kindness, seeking only to do good; success has attended them in every step, the Chiefs and Warriors and people are turning their thoughts from war and the chase to the arts of peace and the improvements of civilized life; in every district and village the imploring cry is raised for schools and various instruction; and the changing of those wildernesses into fruitful fields, both naturally and morally, seem not a distant prospect.

By means of these establishments, and mostly since our last address to you, more than thirty Heathen persons belonging to five or six different Heathen Nations, have, in the judgment of charity, been brought to the spiritual knowledge of the truth—and thus delivered from the power of darkness and translated into the kingdom of God's dear Son:—some in India, some from different lands at our Foreign Mission School in Connecticut, and some—not a small

proportion—among the Aborigines of our country. These redeemed—new-created immortals are, for the most part, young persons; and now in a course of education, to fit them for usefulness in the great work of restoring their respective connexions and nations to God and to happiness.—Many hundreds of Heathen children and youth have been taught to read the Holy Scriptures, and had their susceptible minds imbued with the counsels of heavenly wisdom and the words of eternal life.—To many thousands of Heathen people, in the dismal shadow of death, the Gospel has been preached—the redeeming mercy of the everlasting God has been proclaimed—and a light has been held out to guide their feet into the way of peace. And preparations have been made and a system advanced for perpetuating, and multiplying, and extending these blessings.

Much seed has been sown—seed incorruptible and perennial. It is taking root. Some of it has sprung up with vigorous growth. The first fruits have been presented with holy gladness to Him, who graciously afforded the quickening energy—a precious earnest of rich, successive, and augmenting harvests, diffusing life through extensive regions of death, blessing the generations to come, and peopling the realms of immortal blessedness.

Does the thoughts delight your hearts now? What then will be your joy a hundred or a thousand years hence—when you shall have seen many of the sons and daughters of these missions *clothed in white*, and shall have united with them and with countless millions before the throne of God and the Lamb, in celestial songs of thanksgiving and praise for the Divine grace and the Christian beneficence by which they were brought to their exalted bliss?—What, many ages hence—when all the fruits shall have been gathered in,—and you shall have seen the amount of the benefits conferred by the liberalities and exertions of Christians for evangelizing the Heathen, and learned their value as estimated by the Redeemed, by angels, and by your Saviour and God.

This is making to yourselves friends

of the Mammon of unrighteousness. It is laying up in store a good foundation against the time that is to come. It is transmuting a small portion of earthly substance into imperishable treasures for your everlasting happiness, after all the rest shall have passed away with the world and its shadows.

Many, however, and great, as our reasons are for exalted congratulation and thankfulness, you will not, we are persuaded, observe without concern, that our funds have not increased in equal proportion with your establishments, or our expenditures,—or even with the number of the Societies engaged in aid of our various objects.

From the statement just made it appears, that there are now nearly four times as many Missionaries and Assistants, dependent upon our funds, as there were two years ago; and more than five times as many Heathen children under instruction in our schools.

In the year preceding the last two, our receipts amounted to twenty seven thousand two hundred and twenty five dollars. In the year, then, preceding the last day of August, 1819, had the receipts been in proportion to our increase of establishments, they would have been more than a hundred thousand dollars;—but actually were but about thirty seven thousand.

In the former year our expenditures were twenty thousand four hundred and sixty dollars; in the latter forty thousand three hundred and thirty—only a two fold instead of a four or five fold augmentation.

Since the beginning of our present year, i. e. since the first of September, our disbursements have come to the amount of more than twenty eight thousand dollars, nor are they likely to be less in the succeeding half year.

This statement, beloved friends, we make to you with perfect frankness, and with perfect confidence:—With *frankness*—because as it is a concern in which you have a joint interest with us, it is right that you should know its state;—with *confidence*—because we feel a consciousness that, bating the imperfections common to us with others, we have man-

aged the concern according to our best judgment and ability,—and because we have the most assured persuasion, that you, and this great Christian community, will have the disposition, and the power, to sustain it and to bear it forward.

It is a concern, whose principle is *Good will to man*; whose object is the communication of the richest benefits to thousands and millions ready to perish for want of them. It is the case of humanity—of Christian benevolence;—of heaven—and of all who have a hope or an interest there. Especially is it yours, who have given in your names and your sacred contributions for its support.

In managing this concern, we have not chosen our own ways:—We have simply obeyed what seemed to be unequivocal and peremptory indications of the divine pleasure. We have not run before—have not been able to run before—but have merely followed as Providence has led the way—or rather have proceeded as Providence has irresistibly impelled.

In the beginning,—such was then the state of the world—no door of entrance to unevangelized nations was open to us, but in India,—none there, but at Bombay and Ceylon. No where else could we send the missionaries committed to our direction.—Meanwhile it was demanded of us by reasons pressing intensely upon the heart and the conscience, that as soon as the way could be prepared, we should apply ourselves in earnest to the work of turning our own Aboriginal wilderness into fruitful fields. And we have done so.—Young men from the Sandwich Islands, providentially brought to these shores, and here born into the kingdom of God and inspired with burning desire for communicating the blessings of Christianity and of civilization to their kindred and countrymen, raised an imploring cry not to be denied, and produced a tide of benevolent and Christian feeling, not to be withstood. Hence the Foreign Mission School; and hence the Sandwich mission.—Scarcely less decisive, though not so easily embodied, were circumstances compelling our attention to Judea, and

leaving us no choice but to determine on the Palestine mission.

Stations, once occupied, must be maintained. Establishments, once commenced, must be advanced;—must be put and sustained in condition for efficient operations, and supplied with energies and means, for answering their exigencies and multiplying and extending their benefits.

They know little of a concern like this, who suppose it to be at the option of its managers or directors, to stop when and where they may please. An establishment in which the spirit of life dwells, will be in action—will be growing and advancing. An institution, depending upon public feeling and confidence, must act with an energy to supply continual impulse to this feeling and life to this confidence. An organized body, created expressly for promoting the heavenly design of bringing all the dwellers on earth under the sceptre of the Prince of Peace, and making a part of the great system which for this end He has brought into operation, and is himself managing and directing, must move on with him—must advance with the rest.

Had it been at our option, we might have so managed as to have saved ourselves much of weariness and painfulness;—much of the accumulation of cares and labours and responsibilities, with which daily and nightly we are pressed, and often well nigh to the dust.

We assure ourselves that you and this great Christian community will be disposed to sustain and bear forward this joint and beneficent concern,—from what we have already witnessed of the extensive and liberal interest taken in it, and from what we believe to be in this age the influences from on high upon the Christian world for the benefit of the heathen.—Which of our missions could you wish we had not sent out? Which of our establishments would you have us abandon? What part of our system of operations shall we relinquish?

Nor are we less firmly persuaded that you will not, especially after reflection or examination, think our expenditures great, in proportion to the extent of our

operations. Eighty persons, male and female, employed and supported in the work, at different stations in different quarters of the globe; forty or fifty schools with two to three thousand heathen children—and two to three hundred of them not only instructed, but lodged and fed; necessary outfits, journeys and voyages; printing establishments, books for missionaries schools, and distribution; various apparatus, and incidental expenses at home and abroad, without number;—Is forty thousand—is sixty thousand dollars a year a large sum for all this?

The missionaries have devoted themselves for life to the privations and perils, and labours and sufferings of the service, and with themselves their property, in some instances, to no inconsiderable amount; looking for no earthly compensation, beyond a comfortable maintenance. And the same heavenly influences, which have produced such a disposition in them, will surely dispose you cheerfully to supply the means for their sustenance and their usefulness.

For the nine years completed in September, the total amount paid from the funds of the Board to the officers and members, for all their time and labour, made an average of only about six hundred dollars a year.

(To be concluded.)

INDIA.

VIZAGAPATAM.

By a letter from Mr. Pritchett, dated Madras, 14th March last, we learn that the printing of an edition, consisting of 2000 copies, of his Teloogoo translation of the *New Testament* at the expense of the Calcutta Bible Society, and under the superintendence of Mr. P. was just completed. Having accomplished his object at Madras, he was about to return immediately to Vizagapatam, where he intended to prosecute his Teloogoo translation of the *Old Testament*, of which he had already finished about *one half* in an unrevised state. The mission at Vizagapatam is in an improving state, and we trust the circulation of the Teloogoo New Testament will open a new

door of usefulness in that place as well as in the extensive neighbouring countries where the Teloogoo language is spoken.

BATAVIA.

Mr. Slater has written a letter to the Directors from Batavia, dated Oct. 1, 1819. He says that his reception by the Chinese has been more favourable than he could have expected, and that they listen to him with attention, but he fears it is more from curiosity to hear a stranger speak in their own tongue, than from any love to the truth. He goes on distributing the Chinese New Testament, parts of the Old, with Tracts, &c. from house to house; and intends to establish schools on the British plan as extensively as possible.

A WOMAN DELIVERED FROM THE BURNING PILE.

Extract from the Journal of Mr. Smith, Baptist Missionary at Benares.

Aug. 27. Addressed the word to a crowd of people at Pruhlad-ghat, where a woman was to be burned alive with the corpse of her husband. At the close of the discourse, a Brahmin said, 'Your Scriptures are quite contrary to ours, therefore I hope you will not speak much.' The corpse and the woman were taken to Brumha-ghat, where they intended to burn her with the corpse. After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse, and set fire to the wood. As soon as the flames touched her, she jumped off the pile, and fell into the water. Immediately the Brahmins seized her, in order to put her again into the flames: she exclaimed—'Do not murder me; I don't wish to be burned.' The company's officers being present, she was brought home safely.

PARIS BIBLE SOCIETY.

FIRST ANNIVERSARY.

On Monday the 6th of December, 1819, the Protestant Bible Society, at Paris, held its General Meeting in the Church of the Augsburg Confession, under the Presidency of the Marqu's de

Jaucourt, Peer of France, and in the presence of the Rev. M. Marron, Chevalier Cuvier, the Rev. M. Goepp, Vice-presidents; the Rev. M. Boissard, the Rev. M. Juillerat Chasseur, and M. Vincens de St. Laurent, Secretaries; Messrs. Monod, jun., and Wilm, Assistant Secretaries; M. Bartholdi, Treasurer; Messrs. Keiffer, Stapfer, Treuttel, Monod, sen., Laffon de Ladebat, Baron Maurice, Wilder, Francois Delessert, Soulier, and Charles Verne, Members of the Committee; Messrs. Muller, Soehnne, and Raubaut Pomier, Auditors; &c.

The meeting opened with a piece of sacred music, and a hymn adapted to the occasion.

The Rev. M. Marron afterwards offered up a prayer.

The Right Honourable the President then addressed the Meeting in a speech of which the following is an extract:

"Gentlemen—There cannot be an undertaking with a design more important or sublime than that in which you are now engaged; to direct mankind to happiness, by virtue, is the object of your endeavours; to create a desire after the word of God, to spread it abroad, and to put the holy Scriptures within the reach of the poor as well as the rich is your plan; behold here, gentlemen, all the springs and contrivance of this work, so stupendous and immense, and yet so simple.

"At a period when instruction begins to be brought within the reach of the more indigent classes of the community, it seems to become the duty of Bible Societies to redouble their efforts; for, the success of mutual instruction, would be incomplete, if, in the same proportion as the means of learning to read became more easy of access, the people were not furnished with religious and moral books, in order to occupy the hours of relaxation, and to fill up that leisure which otherwise proves too often dangerous. And what writings can possibly be a substitute for those holy Scriptures, which excite the most elevated minds to exalted meditation, and produce, in the most simple and unen-

lightened among men, the love of God, peace of conscience, and contentment with their stations in life? Can there be a more powerful bond of union among Christians of all communions, than to put into their hands that sacred Code which all equally revere, and which, by a Divine communication, tells them that *to love God and their fellow creatures* is the Law and the Prophets!

"Your Committee, Gentlemen, longed for the arrival of the period on which you had fixed for this Meeting. While bestowing every care on the work which you have entrusted to them, they have every day felt more and more the necessity of appearing before you, and of seeking fresh support in your co-operation.

"A Report carefully drawn up, will inform you of the manner in which your affairs have been conducted; of the institutions formed after the plan of your own, or as branches to it; the interesting Correspondence with the Consistories, the pastors, and other individuals, who by their zeal and their measures, powerfully contribute to the good you have already done, and to the well-grounded hope which you may indulge of doing still more.

"Among our worthy Pastors there are some who have had an opportunity of giving an example which no doubt, will be eagerly imitated, and on which I cannot forbear expatiating for a moment.

"The Rev. M. Sauter, of Marsailles, and the Rev. M. Rang, of La Rochelle, have penetrated into the prisons of Toulon and Rochfort; they have become acquainted with those among the unfortunate, who were born Protestants; they have excited in them a zeal and a desire after the word of God; and your Committee, at their request, have sent them a sufficient number of the Bibles and Testaments. These books have been received with respect and gratitude. Thus an important part of their duty has been fulfilled by those worthy pastors, by shewing to repenting crime, the path of righteousness. You will have an opportunity, Gentlemen, of observing that indefatigable activity with-

which those Members of the Committee, whom you have honoured with your votes, have in the midst of the immense population of this metropolis, searched for the inhabitants of our communion ; and it will give you joy to hear that they have never been better paid for their trouble, than when they entered into those humble and almost forgotten habitations where the labour of the head of the family constituted the only riches of the children.— Their appearance has been regarded by these honest and industrious families as a blessing from heaven, and your institution as a fountain of bliss : and their Christian charity has often obliged your Commissioners to resist the generous impulse of their piety, and to moderate their liberality.

Thus Gentlemen, genuine piety renders easy the performance of every duty ; while opening the heart to philanthropy, and the hands for works of charity, it causes the individual in whom it resides to forget himself in a generous love for his fellow-creatures.

We should fall short of that gratitude which is most justly due, were we, in speaking to you of the establishment of this Society, to be silent upon the infinite obligations under which we lie to the British and Foreign Bible Society. This celebrated Institution is, indeed, the object of admiration to all the rest, and we ought loudly to express our gratitude for that care and support which it has bestowed upon us.

But we should not do justice to this subject without making particular mention of the name of its illustrious President, Lord Teignmouth, and of that of the Rev. Mr. Owen one of its Secretaries. I need not, on this topic, enter into any detail ; since, in the account, which will be rendered to you, you will meet very many of the most affecting proofs of that Christian brotherly love, the perseverance of which, neither the horrors of war, nor the overthrow of governments, have been able to shake, and which even now acquires fresh energy in the genial bosom of peace.

The almost miraculous success of this Society, however, Gentlemen, presents to us very little for our imitation : a more humble task is laid upon you, and your duties are more circumscribed. A numerous population but scattered over the whole kingdom ; insulated believers, deprived of pastoral assistance ; fathers of families, without means of instructing their children ; these, Gentlemen, are the objects who claim all your zeal and your whole solicitude.

“ According to your statutes and the sanction of government, the Bible Society of Paris is exclusively composed of Protestants. It appears as though government had thus invited us to know and to edify each other ; to become more exemplary, by uniting more closely together. If such, indeed, has been the intention, which has procured us the royal sanction, we loyally answer it : to spread the holy Scriptures, is indeed an endeavour to spread the virtues they teach.

“ And, if we consider the means which those employ who would lead the people astray, and all the absurdities of which they must be persuaded before they can be brought to commit excesses, we shall be convinced that the most faithful friends of government, as well as the strongest supporters of liberty, must be found among those who bring within the reach of every one those precepts of eternal truth, whence every man learns his duty, and every one may draw, as from an inexhaustible fountain, both consolation and hope.

“ The beginning of the nineteenth century attaches itself to the end of the sixteenth, and the grandson of Henry the Great has kept all the engagements of his beloved Sire. He will find us sincere and grateful ; those who in their childhood prayed to God for their king in the wilderness, in the bosom of their families, in the secret Chamber of their houses, and still oftener in the very secret of their hearts, now assembled in churches opened or rebuilt by a royal hand, will proclaim, in the presence of the Most High, their fervent wishes and their loyalty.”

REVIVALS OF RELIGION.
For the Religious Intelligencer.

SHERBURNE, N. Y.

Mr. WHITING—The Lord Jesus Christ, who will always have a Church in the world, and bless his word to the salvation of sinners, until the earth be full of his praise, has again appeared for this people, as you have already heard the winter past, to bless his children and save poor sinners from endless ruin.

The work commenced about the first of October last, and continued through the fall and winter. In most of its general features it has been like other revivals; but in some, it has been different from any which I have before seen, or of which I have read. It has been peculiarly comforting to God's people; happyifying we hope to many sinners; and certain it is that great glory is due, and will be given to Christ on account of it. The special effect which it has had upon this Church, has been an accession of one hundred and eight members by profession.

It is now, not saying too much of this place, to say that the weight of talents, influence and property, is in the Church: and it is hoped that all these will henceforth be sacredly devoted to the building, and constant advancement of the Great Redeemer's kingdom. The principal means which have been employed, besides the ordinary ministration of the word, have been familiar conference meetings; visiting from house to house by two and two, for short and close conversation on the state of the soul, and a preparation for death; and in addition to this, there has been much prayer, besides the ordinary methods of prayer, as mentioned by your correspondent from Smyrna. The prayer alluded to, was for two brethren or sisters to agree and pray according to Matth. xviii. 19. The effect produced here, when the practice was extensively gone into by the Church, was such as is rarely witnessed. Without a very great degeneracy of feeling and faithfulness among this people, they, certainly, after what they have seen and felt, can never again doubt the faithfulness of God, nor the efficacy of prayer

as a means of the salvation of sinners.

It is quite doubtful, whether the extent and richness of the promise above alluded to, is sufficiently felt, understood or believed by Christians in general: and whether in consequence of this unbelief, they are not deprived of many sweet and soul-refreshing seasons. This unbelief too, of the divine faithfulness, may be the ruin of thousands of souls; and the reason of so much coldness, worldly-mindedness, jealousy and contention among Christians. This want of faith, may probably be that which is reproved in Luke xviii. 8.

If the agreement and persevering prayer of two be a divinely appointed way of receiving special blessings from God, it has surely been a way, which has long, and criminally, been neglected by the Church of God. It seems truly desirable, certainly to us in this place, that some able man, "full of faith and of the Holy Ghost," should illustrate this subject, and warn the churches in regard to it. The history of its adoption in this place, will ever be interesting to us; and we believe many will bless God to eternity, that it was ever pursued amongst us:—We also feel to attribute the whole of it to the special agency of the Spirit of God. But for reasons which need not here be named, more will not be said in regard to it in this place.

As in most other revivals, many in this place, have obtained hope in the mercy of God through Christ, who have not as yet united with the Church. From one family, however, we have received during the awakening, the father and mother, with three of their children. From another, the mother with four of her children. In another instance, we received a mother with three of her children and four of her grand-children. Of the whole number received, forty-seven were males, and sixty-one females. The number from the class of young people, was sixty-two. Six or eight hundred have been received during the winter past, into the churches in this vicinity. Let then the whole Church unite in labour, and in praise to God and the Lamb.

JOHN TRAILE.

Sherburne, March, 29th, 1820.

*Extract of a letter to the Editors of the
Methodist Magazine, dated Bristol,
R. I. March 21, 1820.*

About the year 1791, a sea captain, providentially in the city of New-York, was happily brought to experience the truth; and being a citizen of Bristol, on his return home he said to his friends and neighbours, in the language of the woman of Samaria, "Come, see a man which told me all things that ever I did: is not this the Christ?" A few were affected by this circumstance; but to most of the people it seemed like an idle tale. This captain invited the Methodist preachers to come to Bristol. They preached Jesus, a full and perfect Saviour, offered to the chief of sinners. They taught salvation by faith in His atoning merits. They urged the necessity of being born again, and great was the effect of their ministry. Although there was great opposition, both from the world, and from professors of religion, yet God owned His word—sinners were awakened and converted; and at the close of the first year, a little society was formed consisting of about eighteen members, who rejoiced to bear the cross, and follow the footsteps of their divine Master.

The work continued gradually to increase from year to year—the infant society grew in number and in grace. Great peace and union dwelt among them. Having no chapel, the Court-House was occupied for preaching on the Sabbath, and the meetings of the society attended in private houses.

In 1805, the society had so increased as to enable them to build a neat and commodious chapel, which has always been well attended.

In 1812 a powerful revival broke out in the place; about *one hundred* joined our Church—an equal number was added to the Congregational and Episcopal Churches, and a few to the Baptist.

As a considerable number of our members are sea-faring men, our society has often been scattered, and the number remaining in town frequently fluctuating; but, blessed be God, union and love have wonderfully prevailed, and not an in-

stance has occurred in which a member in the fellowship of the Church has died either at home or abroad, who has not given a dying testimony of the truth of our doctrines, and power of divine grace.*

About the first of February last, several of our brethren went down to Bedford to a Quarterly Meeting. In this place there is a powerful revival of religion. On their return they appeared to be greatly quickened in spirit, and the holy flame soon began to kindle among others. Our stationed preacher, brother Thomas Tucker, now began to witness an answer to his many prayers, for his heart had often sighed on account of the iniquity of the people, and the low state of the Church, and his daily and fervent prayer had been that God would revive his work.

The brethren now united with him with all their hearts—prayer was incessantly offered to God for the out-pouring of his Spirit; and such a wonderful work has ensued as perhaps was never before witnessed in New-England, in the same space of time.

At a Quarterly Meeting, on the 19th and 20th February, pleasing symptoms of the revival appeared; but on the 26th, at a private house, the flame burst forth. While one convert, happy in the Saviour's love, was declaring what God had done for her soul, the power of God seemed to rest on all present—Saints rejoiced, while many sinners cried aloud for mercy, and went from the place deeply wounded for sin.

We soon found that no private house would contain the multitudes whose attention was called up, and consequently repaired to the chapel, which has been uniformly crowded with all classes of people, night and day. Loud have been the cries of the wounded; and apostolic zeal has attended the preacher and the brethren, and great indeed has been Zion's strength.

* It should be recorded to the praise of God, that from among the members of this society who have fallen asleep in the Lord, an unusual number have been distinguished in their last sickness and death, with extraordinary manifestations of the presence and love of Christ; and have gone, not merely in peace and comfort, but also in songs of triumph and victory, to the paradise of God.

The means which have been used in this marvellous work, have been feeble, and God has taken the weak things to confound the mighty. Meetings have generally began with prayer and exhortation, after which the mourners have been called round the altar, where the children of God have joined in prayer in their behalf. From *thirty* to *sixty* have crowded the sacred place, and at almost every meeting some souls have experienced the power of converting grace. The testimonies of young converts have had a blessed effect. The work has been principally among the youth of both sexes—rather more males than females. Children have experienced converting grace, and have gone home and preached to their parents; and in some instances, almost whole families have been happily brought to the knowledge of the truth. Some as vile characters as any in the place, have become servants and preachers of righteousness.

Among the other Societies there is great seriousness, and a prospect of a good work.

For about two weeks our chapel has been opened every day in the morning, at two o'clock, p. m. and in the evening till near midnight.

The first week *seventy-eight* gave evidence of having passed from death unto life, and it is believed that about *one hundred and fifty* have witnessed a work of renewing grace in their hearts, in our chapel, within three weeks. The work still goes on solidly—many crowd the altar for prayer. Sometimes *one hundred* souls have been crying for mercy in the congregation at the same time; and an equal number, like bottles of new wine, ready to burst forth with the praises of God.

MORAVIAN MISSION.

From the Methodist Magazine.

Extract of letter from Mr. Thomas L. McKenney, agent of Indian trade, in answer to an application by Bishop McKendree for information concerning the establishment of Schools, &c. among the Indians, dated Georgetown, D. C. March 13, 1820.

“At a place called Spring-place, in

the Cherokee country, is that peaceful and interesting establishment which for fourteen years and upwards, has kept its place, under the government of the Moravian Society, and which the Rev. and venerable John Gambold has presided from the beginning; and from which the light of civilization has been emitted, though feebly, till this time; and now this apostle to the heathen, having been spared to witness it, enjoys the enviable gratification of seeing those feeble glimmerings multiplied, until a wide display of light surrounds his desert home, with which is happily mingled, and to no inconsiderable extent, the more interesting and lovely radiance of Christianity. Accompanying this, you will receive a letter address to me by one of the first members of his wilderness Church;—*a native of the forest*, who owes the improvement which this letter sets forth, to the care and guidance of this good man. To give it additional interest, I have had the copy taken by a Choctaw youth who has lived in my family for nearly two years. The letter is *genuine*, and *unaltered*, except in its punctuation.”

A COPY.

Mountjoy, Jan. 15, 1818.

HONOURED SIR—You often write to my Dear brother Gambold, and I hear that you are a true friend to the poor despised Indians. God bless and reward you for it, and grant you long life and happiness.

Now, as my uncle, Charles Hicks, is gone to Washington, to plead our cause before our dear father, the President, and make our distresses known, I take the liberty to write this to you. I wish you to be on my uncle's side, if I dare ask this favour; for we poor Indians feel very much humbled. I really know if our friends there, with you, knew our situation, they would sincerely pity us! Oh, for the sake of God's love and mercy pity us! If we do not get help from that quarter we are undone.

Our neighbouring white people seem to aim at our destruction. They have not the fear of God before their eyes; they seem not to believe in a Saviour; they set wicked examples before the poor

1820.]

ignorant Indians; they insult our people who bear it patiently. I cannot cease from weeping to our merciful Saviour, to shew mercy to us, and help from the hands of our oppressors. We are persuaded if our honoured father the President, could see our great distress into which we are brought, he would weep over us, he would pity us, he would help us. Yet we live far off from him, and he cannot see us. Yet we constantly look from a distance to him for help, as poor helpless children look up to their father, crying to have pity on them.

Since I have experienced grace and mercy from my dear Saviour, and have become truly happy in him, and with his children, it is my constant prayer, that my whole dear Nation might enjoy the same blessing that I enjoy.

This grieves me more than I can tell, that at a time when there is a good prospect that many more will join the few who have embraced Christianity, we shall be driven away from the land of our fathers, which is as dear to us as our own lives; from our improved farms, from our beloved teachers, into a land strange to us; yea, into savage life again. Dear Sir, I declare I would prefer death to such a life again.

I am in hopes, and many more with me, that our beloved father, the President, will certainly help his poor children, when he hears from my uncle our distressed situation. Yes, God, the father of all mankind, will incline his heart to consider our case and help us. Oh, Sir, I implore you for the sake of the dear crucified Saviour, who shed his blood for the poor red as well as white people, continue to be our friend. Pray for us; plead for us; and the blessings of those who are ready to perish will come upon you, and the great Judge of all flesh, will, at the great day of retribution, remember your kindness to our poor people.

Signed.

MARGARET ANN CRUTCHFIELD.

For the Religious Intelligencer.

OSAGE MISSION.

Litchfield, April, 8, 1820.

Yesterday a very solemn and affect-

ing scene was witnessed in this village, by the departure of *Miss Eliza Cleaver*, to join the missionary family assembling at New-York, on their way to their station among the Osage Indians, on the Arkansaw. Miss Cleaver having signified her willingness to be employed on the aforesaid mission, and having received her appointment to accompany those who were to go out under the superintendence of the Rev. Mr. *Vail* of Guilford, the ladies of this village, deemed it proper and necessary, to prepare her for the intended journey. In the few days allowed them for this purpose, they were zealously engaged in collecting and preparing the clothing and money necessary for the occasion, which they accomplished; and at 9 o'clock yesterday morning, a very crowded house was formed to witness the parting scene. The Rev. Dr. Beecher, made a very solemn and pertinent address to the auditory on the occasion; after which, he addressed the Throne of Grace in one of the most importunate prayers that I ever heard. It seemed as if we were brought almost to witness (at least to anticipate) the Glory of the Millennial Day, when Christ shall have the heathen given to him for his inheritance, and the uttermost parts of the earth for his possession. To see a young female self-devoted to so divine an employment, and willing to leave the endearments of civilized life, her father's house and the friends of her youth, to encounter the hardships of the wilderness, and the society of the savage tribes, is a moving spectacle indeed. Nothing short of love to the Divine Saviour, and benevolence to her fellow men, could have induced her to undertake so arduous and so painful a duty. But she did it with Christian composure, and great firmness of mind, having committed herself, her friends, and the cause in which she had engaged, to her covenant GOD. She has left the place of her nativity, and all her earthly relatives and friends, with the expectation of seeing them no more on this side the grave. May she enjoy the presence and blessing of her GOD and SAVIOUR, through her journey; and when she shall arrive at her destined abode, may she, with her co-adjutors in this newly contemplated mission, have

the unsepeakable satisfaction to find that their labours are crowned with abundant success.

PLAN FOR THE EDUCATION OF PI- OUS YOUNG MEN.

We are willing to give publicity to every plan which appears to be calculated to promote this important object. Great things have often grown out of the bare suggestion of an individual. We think the following is worthy of consideration

To the Editor of the Religious Intelligencer.

Dear Sir—I am a constant reader of your useful paper, and know not how to dispose of a few thoughts, which, if you deem worthy of a place, where they will be more likely to promote the object desired. Perhaps some person may adopt a plan from which good may arise.

Among the extraordinary exertions of the present day, for spreading the Gospel and for building up the Kingdom of the Redeemer, I have noticed, with no common pleasure, the numerous and extensive efforts for the instruction of children, in the first principles of the Christian Religion; and for educating youth for missionary teachers, and for the Gospel ministry. The advantage of institutions for the promotion of these objects, need no comment. The successfulness of efforts, and the happy effects which are produced by them in the education of children, are so manifest as to bear down all opposition. This is evinced by the various and multiplied reports of Sabbath school establishments in other countries, of the Foreign and Domestic Missionary Societies, and of our own circles. And it appears to be the common and united wish of our enlightened citizens, to carry these objects into effect, even beyond the apparent means which we have in our hands to accomplish them.

In the ardour of feeling, it is the common breath of prayer, that God would pour out his Spirit upon our youth,—that he would raise up young men of active piety, whom we may introduce to the arduous work of missionaries. And yet there are many more young men of this description, in some parts of our country, than we can find funds to assist and to educate. The work

must go forward. Children must be instructed, and young men must be educated for missionaries and for the ministry. And happy it would be if all our common schools could be turned into nurseries of piety and religion, as well as institutions of science. This soon, under the blessing of God, would furnish the subjects; and why not the employment of teaching the means of accomplishing the ultimate object.

At present it is a sorrowful truth, that there are many Societies and corners of congregations, (if not in New-England, in the other states,) where the children have but little advantage of science, and thousands of others where a pious education is entirely overlooked and neglected. How shall these evils be remedied, and the ultimate object effected? Permit me to suggest the plan.

Let the Education Societies take under their inspection a number of pious young men, and fit them well for school teachers. Give them a certificate of their qualifications, and written or printed directions for their conduct. Enjoin them to teach the first principles of religion in their schools, to visit families of the district, to converse with them upon religion, to pray with them—if without public worship, to collect them on the Sabbath for reading the Scriptures and for prayer—distribute tracts—and commence a kind of missionary life. And let them report to the Society the success of their labours. This would give a specimen of their talents, and would have a tendency to enlarge the sphere of their usefulness.

Let the places of their operations be selected among the vacant congregations, the waste places or remote corners of societies, rather than the refined and populous cities. If the places were poor, some small encouragement might be given, by adding a few dollars to the wages of the instructors, from the funds of the Society. In this way, at a trifling public expense, congregations might be raised, the hands of ministers might be strengthened, and the lurking places of ignorant and erroneous teachers broken up, and the boundaries of the Redeemer's Kingdom be greatly enlarged.

The monies thus obtained may be expended for the benefit of such teachers, until their education was completed for whatever province they were assigned.

If the duties should become too arduous and extensive for an education society, branch societies might be formed in every county, or even in every congregation.

It may be offered as an objection, that this would retard the progress of those who were particularly designed for the ministry. What is the delay of a year or two, compared with the experience he would acquire? What, compared with the good he might do? He may be the instrument of converting more sinners in their childhood than in their age; and may sow the seed of a rich harvest for a successor. The minister of every congregation, by promoting such an object, might strengthen his own hands more than by all the preaching of his life. If my labours have ever been blessed, they have been blessed in my attention to children.

Feeling the benefits which would result from such a plan, religious instructors would soon be almost universally introduced, and every congregation become cheerfully tributary to such an institution. The increase of piety will proportionably increase the funds of education and of missionary societies: And a host of pious young men may soon be brought into the actual service of the Redeemer, our country become one education society, our empire one vast missionary field, and science, liberty and religion would prevail from the Atlantic to the Pacific, from Kamtskata to Cape Horn, would go with the setting of the sun to the islands of the west, and would rise with the brightness of the morn upon the inhabitants of Bengal.

H. N. W.

THE PRAYER OF FAITH.

The following anecdote was related before the London Tract Society.

Three months ago, in a dreadful gale of wind, in which a vessel called the *Betsey*, was lost, and all hands per-

ished except the master and carpenter; this was one of the ships whose master was often at the prayer-meetings, and his vessel was always open for these social exercises. The gale was so severe, and the ship so much injured by it, that she became almost a wreck, and quite ungovernable; the master gave up all for lost, as every human effort seemed in vain, and nothing but a watery grave awaited them. There were two little boys in this vessel; one cried very much, and said he should be drowned; the other said, "Don't cry, Jack; I am not afraid. It is now eight o'clock, and they are praying for us on board some ship in the Thames;—you know they always pray for us when we are at sea." The captain heard the remark; it seemed to invigorate him; he, and all hands, used every exertion, and it pleased God to abate the severity of the gale, and, in thirty-eight hours afterwards, they were safe moored in the river, when they hoisted the signal flag for prayer, and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time, and spoke to the lads;—to the one who made the above remark, said, "Was it you, Dick, that during the gale, cried and was afraid of being drowned?" "No, it was Jack; I was not afraid. Don't you always pray for our ship in London?" "Yes; and didn't you pray?" "Yes; I did." "And what did you say my lad?" "I said, 'Oh, Lord, save my master! Oh, Lord, save the ship! Let Daniel's God save the ship!'" "I Trust you always pray." "Yes, ever since the prayer-meeting was held on board our ship; I never get into my hammock without having first prayed; but Jack won't, although I tell him he must."

AMERICAN BIBLE SOCIETY.

The Students of Yale-College, have paid to the American Bible Society One Hundred and Fifty Dollars, to constitute the Rev. PRESIDENT DAY a DIRECTOR for life.

NOTICE.

The annual meeting of the Marine Bible Society of New-Haven, stands adjourned to next Wednesday evening, at the Lecture Room in Orange street. An address is to be delivered.

For the Religious Intelligencer.

A TRIBUTE TO THE MEMORY OF THE
LATE DR. TRUMBULL.

*Firm as a brazen pillar, TRUMBULL stood,
And liv'd and wrote, and preach'd the TRUTH of
God.*

" Now Rev'rend TRUMBULL lays his armour
by,
Quits the low earth, and soars above the sky.
Long in the field the *Christian soldier* stood
And wrestled; not with foes of flesh and
blood,
But powers of darkness, rulers of the air,
Whose fiery darts ten thousand horrors bear.
Oft in black storms the barbed mischief flies,
Obscures the sun, and darkens all the skies
But TRUMBULL, great in arms, maintain'd the
fight.
And, unappall'd march'd on, through shades
of night,
Till brighter day arose; secure he stood,
In all the glorious panoply of God;
And the last foe subdu'd, he quits the place,
And more than conqueror, through Almighty
grace,
To brighter, fairer worlds he wings his way,
Where perfect peace, and everlasting day
Sweetly unite; there from Immanuel's hand,
The mighty Monarch of that happy land,
Receives the glorious palm of victory,
Receives a glorious welcome to the sky.
He tunes his golden harp, and joins the throng
Of white robed saints, who with melodious
song
Incessant hymn the throne of God, and raise
Eternal an hymn to the throne of praise.
Thy name they sing, O Lamb of God, for
thou
Hast wash'd them in thy blood; to thee they
bow,
And tell to wondering seraphs what thy grace
Hath done for sinners of the human race.
Seraphs shall, pleas'd, attend, then join the lay,
And saints and angels shall thy love display;
The glorious theme shall run from choir to
choir,
Tune every tongue, and every harp inspire.
Thy name shall echo through the courts
above,
And all the wonders of redeeming love.
Come, gentle muse, in softest lays record
How liv'd, how dy'd the servant of the Lord;
Tell how, baptiz'd with heavenly fire, he ran
To preach a God of love to fallen man:
To publish the good news of gospel grace,
And *free salvation* to a *sinful race*
Sav'd by his grace himself he long'd to tell
The boundless glories of Immanuel.
Truth from his lips like softest music flow'd,
And all his theme the righteousness of God;
Sweet consolation sat upon his tongue
For mourning souls by sin's sad serpent stung.
A son of thunder to awake the dead,
While Sinai's lightning flashes over head.
Amidst a world of error, faithful he,
Zealous for holy gospel liberty;

Firm as a brazen pillar, TRUMBULL stood,
And liv'd, and wrote, and preach'd the truth
of God:

At Jesus' feet he sat, and on his breast
Like favour'd John, was oft indulg'd to rest;
He found his bliss, and source of wisdom
here,
And caught his spirit while he sat so near.
Love! heavenly love, like a bright flame
arose

Immortal love, that no extinction knows;
Enlarg'd his generous heart, and bid it flow
With darkest sympathy, for others' woe.
There mild beneficence sat up her throne,
And sweet complacence seal'd him for her
own:

The law of kindness from his lips distill'd,
Smil'd in his his cheeks, and all his bosom
fill'd

Ah! TRUMBULL knew, and preach'd to sin-
ner's round

The Saviour and Salvation he had found.
And now from earth remov'd to yonder skies,
How high his wonder swells, his joys arise;
His large capacious soul amaz'd can trace
The God of nature, providence, and grace,
In all his wondrous works; by death set free
From the dark veil of dull mortality.
And now he proves, in the bright world above,
His hearen of hearens in a *SAVOUR'S LOVE*.
Soft was the hand, and gentle was the blow,
That Summon'd Trumbull, from this vale be-
low;

Death like an angel came, and beck'ning
stood,

His willing soul took wings, and soard to God;
In realms of bliss adorns his Saviour's name,
And bows, and sings salvation to the *Lamb*."

INSTALLATION.

On Wednesday the 2d of February, the Rev. Joseph W. Curtis was installed by the Grand River Presbytery, over the Church and Society of Warren, Trumbull County, Ohio.

The several parts of the service were respectively performed as follows:—the Rev. Joseph Treat, offered the introductory prayer; the Rev. Harvey Coe, preached the sermon, from Col. iv. 17; the Rev. Giles H. Cowles, offered the installing prayer; the Rev. Luther Humphrey, gave the charge to the Pastor; the Rev. Randolph Stone, gave the charge to the people; the Rev. Alvan Hyde, gave the right hand of fellowship, and the Rev. Ephraim T. Woodruff, offered the concluding prayer.

The weather was remarkably favourable, and the assembly numerous. The silent and deep attention that pervaded the audience, showed the lively interest they felt in the exercises of the day. The joy and satisfaction manifested by the people, showed the high value they set upon the *ministry of the Gospel*, as well as the gratitude with which they received their Pastor, and seemed to afford a Prophetic indication of the design of the Great Head of the Church, speedily to bless the union formed, to the salvation of souls.